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THE KINGDOM OF GOD.

When God created man, he was commanded to multiply, and God would give them dominion over all the earth. Then the fall was permitted to intervene for our instruction in the knowledge of good and evil. It being God's purpose to ultimately bring man to his own divine condition, as Sons and heirs of the universe.

For about two thousand years, while "death reigned from Adam to Moses; man was left to his own inventions and learned little else than evil. Then God ordained a law which if obeyed, would give life and dominion, what man had lost; and organized a kingdom ostensibly to subdue and hold dominion; calling out a seed for this purpose. Not the seed of the woman, promised in Eden; the one in which the lost life was to be restored, but a typical seed belonging to fallen humanity, having no life in it. This was to teach the race that even a law ordained unto life, could not impart life because of the weakness of sinful flesh. And so the law only acted as a schoolmaster to bring to Christ, the real promised seed through which man is to be restored to life, or born again, from above

When that typical kingdom had served its purpose, it came to an end, and God, who worketh all things after the counsel of his will; gave the world over to four universal world powers, for 7 prophetic times, or until the seed to whom the diadem belongs should be developed through the preachiug of the gospel, or good news of the coming kingdom, or second man dominion.

"In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed," Dan.

2: 44. Then in chapter 7; these same four Gentile kingdoms, Babylon, Medo Persia, Greece, and Rome, both pagan and papal, in all its divisions, is to be destroyed to make way for this fifth universal kingdom, "set up in the days of these kings," (these of the divided fourth empire now in existence,) which fifth kingdom, set up by the God of heaven, is called the kingdom of God; to be given to "the people of the saints of the Most High," (Dan. 7: 27.)

This kingdom when set up, is to destroy all these Gentile kingdoms with all that pertains to them. It occurs under the seventh trumpet, when the dead are judged, and prophets, and saints, and all that fear his name, small and great, are rewarded; and all others, "angry nations" and all, are destroyed, (Rev. 11: 18) This also agrees with the words of Jesus; since, when he is revealed, it is to be as it was the day Noah entered into the ark, when the flood came and took them all away. So now, the resurrection takes place, the dead are judged, those that fear God rewarded; and those that corrupt the earth destroyed. Which, of course, includes the entire fallen race of man.

When this kingdom is set up, it is represented, Dan. 2: 34, as a stone that smites the image on the feet, the last phase of the fourth empire; not on the legs of iron, as it existed in the days of Imperial Rome at the first advent; thus disproving that this kingdom refers to the gospel church set up at Pentecost, as many have supposed. When this kingdom is set up it is given to Christ, "one like unto the Son of man," (Dan. 7, 13,) and to the saints, (verse 18, and 27.) Synchronizing with Rev. 11: 15; when the kingdom, (R. V.) of this world becomes the kingdom of our Lord and his anointed. That is, the saints, his bride or body.

We all understand that when he who is the resurrection and the life comes "in the clouds of heaven," and receives the kingdom "under the whole heavens," that the old Adam race are entirely destroyed. This in Scripture language, is to "cast out the son of the bondwoman; for the son of the bondwoman shall not be heir with the son of the free woman," (Gal. 4: 30.)

In another figure, it is crucifying, or killing the "old man," in order to build up the new man, or Christ man. We strive to do so now in figure; we bury the old man in baptism, and are resurrected to a new life; "If ye be risen with Christ, (only in figure, of course,) seek those things that are above," (Col. 3: 1.) These figures become realities in real resurrection; the "old Adam man" is destroyed, to make way for the new man. Thus the "bondwoman and her son," is to be cast out of the Abrahamic inheritance, or the world, (Rom. 4: 13.) It is thus "God, who quickeneth the dead, calleth those things that be not, as though they were," (Rom. 4: 17.)

No son of the bondwoman covenant, or man in the "bondage of corruption," will be in the kingdom of Christ, or inherit any of its blessings; no matter what our age-to-come brethren may say or believe concerning the natural Jew, or natural seed. The outward Jew is not a Jew; neither is that called circumcision, made with hands, circumcision. Circumcision is the "putting off of the body of the flesh;" and only a resurrected man, sown in corruption; raised in incorruption, is a truly circumcised man. Even Christ, as the "seed of David, according to the flesh," had to become the "Son of God with power, by the resurrection," (Rom. 1: 4;) in order to become an heir of God. We, the espoused virgin, are now "circumcised in figure, in the circumcision of Christ, being buried with him in baptism," (Col. 2: 11, 12, R. V.) Thus you see the true circumcision of Christ, was not that made with hands on the eighth day; but was his death, since we are circumcised in his circumcision, by being buried with him. But babes in Christ cannot understand the spirit of the word; hence, our age-to-come brethren will go on believing that the seed of Abraham according to the flesh, i. e. "Israel after the flesh," (1 Cor. 10: 18,) uncircumcised, and still in the bondage of corruption; will share the inheritance with the Son of the free woman; the Jerusalem that is free, or the resurrection covenant, and her children.

I want to make it very clear to those of "the high

calling of God in Christ," that the uncircumcised, will have no part, or inheritance in the kingdom. No old Adam man will survive the change from the world that now is, to the "new heavens and new earth."

As it was in the days of Noah, and Lot, in the which all were destroyed; "So shall it be in the day when the Son of man is revealed," (Luke 17, 26–30.) This should be sufficient proof of the foregoing statement; but there is proof in abundance aside from this, as we will show.

The four Gentile kingdoms, Babylon, Medo-Persia, Greece, and Rome; as one succeeded the other, was to be only a change of rulers, the lives of the people being prolonged. Not so, however, when the fourth empire goes down to make room for the fifth monarchy, or "kingdom of our Lord and his anointed." In this case the change is under the seventh and last trump; and from the old Adam, to the new man; or from the bondwoman to the free woman covenant; a change involving the resurrection, since the Christ is the resurrection covenant; the change from the old to the new, transpiring under the 7th trumpet, (1 Cor. 15: 52; Rev. 11: 15–18;) when all that fear God, both great and small, are rewarded. See also, Luke 14: 14).

Thus when Christ comes in the clouds of heaven, and receives the kingdom, (Dan. 7: 14;) "the kingdom of this world becomes the kingdom of our Lord and his Christ," and he destroys them that corrupt the earth. Now compare this with Dan. 2: 34, 35; and 7: 11, 12.

The "stone" smote the image on the feet, (not on the legs of iron;) then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away that no place was found for them; and the stone became a great mountain and filled the whole earth."

Notice first, These four kingdoms cover the period called by our Lord, "The times of the Gentiles," (Luke 21: 24;) since Jerusalem began to be trodden down by the Gentiles, under Nebuchadnezzar, or the head

of gold, (Dan. 1: 1;) and still continues to be thus trodden down; hence, "the times of the Gentiles" are not yet ended; nor will they end until the stone smites the image on its feet of iron and clay; both the strong and weak nations of the divided fourth empire.

Notice next, that this change of empire from one to another of these Gentile powers, does not destroy; it is only a change of government; since, when the stone smites the image, it is all there, from the head to the feet, and is all destroyed together, and carried away so that no place is found for it.

What I am trying to show is, that when the fifth universal empire, or kingdom of God, is set up; and "destroys all these kingdoms;" that it means more than a mere change of rulers; as when Cyrus conquered Babylon; or Alexander conquered Persia. That it means what Jesus affirms, a total destruction of the old Adam race; as total a destruction as was that of the Noatic world, or the cities of the plains. It should not be difficult to convince even our age-to-come brethren, that what Jesus said concerning the flood, and the fire, that it took them all away; "even thus shall it be, in the day when the Son of man is revealed," will prove to be true. And yet [these blind guides say No! Christ will come and reign over these same Gentile nations; give the kingdom again to the seed of Abraham, according to the flesh; and have the resurrected saints, and the natural Jew, joint heirs during Christ's reign on earth.] It is true, they find some excuse for this, in the statement that "All people, nations and languages, should serve him," (Dan. 7: 14;) and other texts, where a remnant of the nations, is spoken of. To all of which there is a Scriptural solution, not opposed to, but in harmony with this teaching of both Daniel and Christ, concerning the entire extinction of fallen humanity; the body of the fourth beast, or empire, so plainly taught in verses 11 and 12.

Notice what is written concerning the fourth beast, as compared with the other three, (Dan. 7: 12.) "As concerning the rest of the beasts, (the lion, the bear, and the leopard; Babylon, Medo-Persia, and Greece,)

they had their dominion taken away; yet their lives were prolonged for a season and time." Now notice the end of the fourth beast, (verse 11.) "I beheld till the beast was slain, and his body destroyed, and given to the burning flames." This agrees, not only with chapter 2; but with the facts. When Cyrus conquered Babylon, its dominion was taken away, but the body of the beast was not destroyed; the people being merely absorbed into the Persian empire. So when Alexander the great, conquered Persia, its dominion was taken away, but their lives were spared; and the people came under the Grecian rule. The same was true when Rome conquered the Greek empire. Thus as concerning these three, their dominion was taken away, but their lives were prolonged for a season and time. Assyria, Persia, and Greece, are still extant. But when the fourth empire, now in its divided state, represented by the feet and toes of the image, and the horns of the beast, shall go down; then "the iron, the clay, the brass, the silver, and the gold, are broken to pieces together," by the stone that smites the image; the whole Gentile fabric is carried away, so that no place is found for it; the body of the fourth beast that had absorbed all the others, is destroyed, and given to the burning flame. And the "stone" became a great mountain and filled the whole earth.

Does this look as if, when the dominion of the 4th beast, the last of the Gentile powers, is taken away, the body of the beast will NOT be destroyed? but their lives prolonged, and as with the others, only have a change of rulers? Is Christ, who is the resurrection and the life, to merely copy after Cyrus, Alexander, and Rome; conquer the nations, prolong their lives, and reign over fallen man, the son of the bondwoman? I think not; for when the kingdom of this world shall become the kingdom of our Lord and his anointed, it is the time of the dead that they should be judged, and that he should "destroy them that corrupt the earth." As it was in the days of Noah, etc. "So shall it also be in the day when the Son of man is revealed." "Then shall the iron, the clay, the brass, the silver,

and the gold, be broken to pieces together, and become like the chaff of the summer threshingfloors." And do not think that the natural seed of Abraham, the children of the Jerusalem that "answers to Hagar," will escape. Did they not reject the stone that is become the head of the corner? "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees heard his parables, they perceived that he spake of them," (Matt. 21: 42–45. Why cannot these babes in Christ, who still insist that the natural son of Abraham is the heir of the kingdom, see at least as clearly as did the blind Pharisees? and learn concerning "Israel after the flesh," that "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," (Rom. 9: 8;) and that Sarah, in the allegory, is the resurrection covenant; and that the promise was, not to Isaac, only in figure; but was "Unto thy seed which is Christ." And not even to Christ, as the seed of Abraham according to the flesh; for "now, henceforth, know we him no more." But I forget; babes CANNOT understand spiritual things. Still, they ought to know that when the stone smites the image, and grinds it to powder, it will take them all away, as at the flood.

What then of the left of the nations? And what of the "all people, nations, and languages," that are to serve and obey him?

All the nations will certainly be there; for "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations. All that be fat upon the earth shall eat and worship; all they that go down to the dust shall bow before him. . . A seed shall serve him; · · they shall declare his righteousness unto a people that shall be born, that he hath done this," (Ps. 22: 27–31.) The seed is to declare this unto a

people that shall be born, after they have gone down to the dust.

"It shall be more tolerable for the land of Sodom, in the day of judgment, than for this generation," said Jesus. Then notwithstanding it rained fire and brimstone and took them all away; they will be there.

They will not be known as Sodomites, when born under the free woman covenant; nor will an American or an Irishman be known as such, in the kingdom; they will be new creatures. "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," (2 Cor. 5: 16, 17.)

When he comes in the clouds of heaven, "There is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." What kingdom? Not Alexander's, nor Cæsar's; but the "first dominion; unto thee shall it come." That lost by Adam, restored to Christ. A kingdom over the restored nations, a new heaven and a new earth, a people "that shall be born." When he takes the kingdom, "It is the time of the dead that they should be judged," and "a nation shall be born in a day." "For all the nations thou hast made, shall come and worship before thee, O Lord, and glorify thy name." For God is the saviour of all men; "And the nations of them that are saved, shall walk in the light of the city."

"All nations, and languages." God recognizes but twelve nations; "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," (Deut. 32: 8.) There are many subdivisions and languages, but as all that die in the first man, are to be made alive in the second man; in the kingdom age, the twelve nations over which Christ will reign, will include them all.

The Jewish people, or natural seed of Abraham, although in figure, they represent twelve nations; are in fact, but one; and will not necessarily be a leading

nation. They had much advantage every way, over other nations, having the oracles of God; but failed to benefit by their opportunity. Hear what Christ says of them; "Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Serpents, generation of vipers, how can ye escape the damnation of hell"? Again, "Ye do always resist the Holy Spirit, as your fathers did, so do ye." "If ye were children of Abraham, ye would do the works of Abraham; ye are of your father the devil, and his works ye do." "They that are Christ's are Abraham's seed, and heirs according to the promise.,' I quote these Scriptures to show that the natural seed were no better than any of the other nations, not excepting even the land of Sodom. Nineveh, Sodom, and others, had little light; hence, their stripes will be few. The Jew, having "much advantage every way," was the greater sinner. Instead of standing at the head, some other nations will, in the restitution, be superior to them.

"In that day shall Israel be the third with Egypt, and with Assyria; a blessing in the midst of the land. Blessed be Egypt, my people, and Assyria the work of my hands; and Israel mine inheritance," (Isa. 19; 24, 25.) Because God used them as a figure of Israel, makes them no better than other nations. It is not the outward Jew that is an heir; nor is that made with hands, circumcision; then that stiffed necked rebellious people who always resisted the Holy Spirit, both they and their fathers, persecuted the prophets, and last of all, killed the heir to their typical throne; were not the circumcision. "If they that were of the law be heirs, faith is made void." "The law was added because of transgressions, till the seed should come to whom the promise was made." Then Isaac was not the seed of promise, but only a figure. The one seed, was that promised in Eden. Christ after the flesh was sent to them, it is true; and came to his own, that they might receive power to become sons, "and if sons then heirs;" but they rejected and killed him, and he rejected them. "And now, henceforth know we no

man after the flesh," not even Christ. He is no longer to be known as the seed of David according to the flesh. Death ends all such relationship. He was born again, "before she travailed, she brought forth; before her pain came, she was delivered of a man child;" and now, under this new covenant mother, all things are become new; and if ye belong to this Christ of the new, or resurrection covenant, "Then are ye Abraham's seed, and heirs according to the promise.."

It almost seems as if even a babe in Christ might understand the great change from the Israel and the Christ of the bondwomen covenant, the letter that kills, that was unto death; and the Christ and Israel of the new covenant. As great a change as that from the fallen to the restored man; or from the old earth, to the promised "new heavens and new earth."

These nations called by name, will live again, "for all the nations thou hast made, shall come and worship before thee." But they will not be known by their present names. "Henceforth know we no man after the flesh." Old typical Israel will be there at some time during the thousand years. (every man in his own order.) But they will not be the Israel of the new covenant. The type will end when the antitype begins. There will be twelve nations, the original number into which God separated the sons of Adam. All will doubtless know who they were in the old life; but it does not follow that old national distinctions will be strictly maintained; since in the confusion of this world many national subdivisions have occurred. Seed, however, has been chosen out from "every kindred, and tongue, and people, and nation," (Rev. 5:9.)

Israel was really one nation of twelve divisions; Israel is my son, even my firstborn, was what Moses was commanded to say to Pharaoh, (Exo. 4:22.) Man in the bondage of corruption, is God's son, even his first born, in the bondage of spiritual Sodom and Egypt, "where also our Lord was crucified," (Rev. 11:8.) Thus fallen humanity, is Israel in bondage; and the sons of Adam were separated into twelve nations "according to the number of the children of Israel." The

144 000, of Rev. 7, are sealed out of these twelve tribes of the TRUE Israel in bondage, God's son by the bondwoman covenant; (these two women, Hagar and Sarah,) are God's two covenants, (see Gal. 4:24.) One, the covenant unto death, "dying, thou shalt surely die;" the other, the covenant of promise, or life out of death. Ishmael having a natural birth; Isaac born from a dead womb. Thus, in allegory, Abraham was "made a father of many nations, like unto him whom he believed, even God, who quickeneth the dead, and calleth those things that be not, as though they were," (Rom. 4:17, margin.)

But in many places a remnant is spoken of, the left of the nations, after the final destruction. Who are these? Remember, the real Israel, God's son in bondage, is fallen humanity, the nations; hence, a remnant of the old covenant Israel, the Jerusalem of bondage "answering to Hagar," really means a remnant of the nations, God's son in bondage.

"Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah," (Isa. 1:9.) Verse 10, calls Israel Sodom and Gomorrah; while fallen humanity are "Spiritually, called Sodom and Egypt."

In Rom. 9:28; in speaking of the short work the Lord will make upon the earth; this from Isa. is quoted, the apostle calling this remnant a seed, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom," etc. And that this remnant, or seed, refers to both so called Jew and Gentile alike, is proven by verse 24, "Even us, whom he hath called, not of the Jews only, but also of the Gentiles." Yet by Isa. this remnant, or "seed," is applied only to Israel; "Esaias also cried concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved," (Rom. 9:27.)

This remnant of the nations, "God's son, even his firstborn," in bondage in spiritual Egypt, who are to be saved, and receive the kingdom; is a little flock, as compared with the whole number as the sand of the sea; only a few that find the narrow way; just a seed;

or, as Isa. calls them, a very little remnant of Israel, that shall be saved; i. e. such as believe and are baptized. Not of Jews only, but also of Gentiles; "Redeemed out of every kindred, and tongue, and people, and nation."

It is true, fleshly Israel represent twelve nations; but it is also true that they "answer to," or represent fallen humanity, the son of the real bondwoman, the covenant that is unto death; while in fact they were but one nation; (Deut. 4: 34; 9: 14.) Thus we see, God's plan is to save only a "very small remnant" of the old Adam race; just a seed by which to reproduce it on another and higher plane of life.

I think the careful reader will see that our position is Scriptural; that the left of the nations, is only a little flock, just a seed as at the flood. Surely this is in harmony with gospel teaching.—Those the Father has given to Christ belong to him; "all the Father giveth me come to me. These that come to Christ, believe and are baptized, shall be saved; and he that believeth not, shall be condemned. All who believe, are those the Father has given him; and they that are Christ's, are Abraham's seed. Then surely, this seed is all that Jesus says can be saved. And what more should be saved out of this old Adam race doomed to return to the ground from which they were taken, except this seed which God is vitalizing by imparting to it the new man, or Christ nature; which, when thus improved, is to re-generate or reproduce the race.

"RULE THEM WITH A ROD OF IRON."

Who is to thus rule? and when is it to be fulfilled?

In answer to the first question, read Rev. 19: 11 to 16. It is the rider on the white horse, he that is called Faithful and True; his name is called The Word of God. Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

Read also Ps. 2: 9; "Thou shalt break them, (the nations,) with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

In answer to the second question, When will this be? we need only say, When the times of the Gentiles end, and the stone smites the image: then shall the iron, the clay, the brass, the silver, and the gold, be broken to pieces together. See also Rev. 2: 26, 27; where the overcomer is to rule the nations with a rod of iron and dash them to shivers. Thus this kingdom which the God of heaven sets up, (the little flock,) is to do this judgment work on the old Adam; "break in pieces and consume all these kingdoms." Read Ps. 149, and know that after he has beautified the meek with salvation, the saints are to execute on the nations, the judgments that are written.

The sentence passed on the fallen man was, "dying thou shalt surely die." And the execution of the sentence is delayed only until the predetermined number "according to the number of the children of Israel" is attained. Their number is thus determined because the house of the free woman is to be builded by the bondwoman, (Gen. 16: 2, margin.) Hence, all that die in Adam, will be made alive, (quickened, see Greek text,) in THE Christ, the free woman system. The execution of the judgments in destroying the nations, is only carrying out the original sentence; and is in harmony with what we are now commanded to do; namely, crucify the old man, bury him with Christ; and build up the new man. That which was actually consummated with the Christ of the old covenant. And as truly as "henceforth know we him no more," so the old Adam man will soon pass away, so that no place will be found for him.

Thus the ruling of the nations with a rod of iron, and dashing them in pieces, is a part of one and the same work, in bringing the old world to an end; and is in no way connected with Christ's glorious reign over "the nations of them that are saved;" and who walk in the light of the city. Though they will be ruled with a strong hand; in justice and mercy.

ZECHARIAH, 8th CHAPTER.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain."

Had it not been for the next verse, "Thus saith the Lord of hosts; There shall yet old men and old women dwell (sit, margin of R. V.) in the streets of Jerusalem, every man with his staff in his hand for multitude of days. And the streets of the city shall be full of boys and girls playing in the streets thereof." Had it not been for this verse, I say; no thought of applying this prophecy to the natural seed, and the Jerusalem of the bondwoman covenant, as applied some little time since, would have suggested itself to my mind. Every other verse in this chapter, to all appearence, belongs to the new covenant conditions. "Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." This sounds very like "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," (Rev. 21: 3.) And so with every part of this chapter, as we shall see. But with that statement in verses 4, and 5; before we learned that under the free woman, or resurrection covenant, children are to be born of the restored woman; we, of course, felt compelled to try to apply the prophecy to the restoration of the natural seed, or son of the bondwoman; notwithstanding they are to be cast out of the inheritance.

Then again, this prophecy of Zechariah, was so human, so much like real humanity, with its old men and old women, and boys and girls; that, before we had any definite idea concerning humanity in the unfallen condition, we could not quite entertain the idea that they, the seed, were to be real men and women

as God created them; or that they would grow old as their age should become "as the age of a tree."

Human life, to continue only for a thousand years, having no element of immortality; would naturally grow old, as does a tree. Bear in mind, these, old or young, do not have age-lasting life; but are on probation for it, and CAN die. It is only the 144 000, that cannot die any more. Moses was a type of Christ, and his eyes waxed not dim, nor did his natural strength abate; but these, still on probation, and not yet perfect, will certainly grow old as the centuries go by; for "There shall be no more thence an infant of days, nor an old man that hath not filled his days." No infant of days. If the world and the millions of infants that have died, were to be raised in full physical development, as men and women; (and there is no knowledge in SHEOL, whither thou goest;) would they not be infants mentally, while fully developed in person? or if the heathen are raised mentally, as they have died; they would surely be infants of days? Nor will there be the prematurely old men that have not filled their days; for, if successful, they will come to the end of the thousand years probation, "like a shock of corn fully ripe." While if rebellious, the child shall die, an hundred years old; but the sinner being an huudred years old shall be ~~accursed~~? An hundred years, will be the limit of probation. Of children attaining that age, and who are still rebellious, some die; while others, if the thousand years are nearing their end, will live on until their final destruction when the thousand years are finished; (see Rev. 20: 7–9.) These accursed ones, are "the dogs, sorcerers, whoremongers, murderers," etc. who are without the city.

Now compare Zech. 8: 3, where God will dwell in the midst of Jerusalem, and Jerusalem shall be a city of truth; with Isa. 65: 19. After creating new heavens and new earth, God does indeed, return to Jerusalem and make it a city of truth. "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying; there shall be no more thence an infant of

days, etc. The Jerusalem referred to in Zech. to which the Lord returns; a city of truth, can be no other than that of the new earth "in which dwelleth righteousness; since it cannot be that Jerusalem that answers to Hagar, and which is yet to be taken captive, in the day of the Lord; the houses rifled and the women ravished. Then again, Jerusalem does not always mean a literal city, but a polity or system. And her children, if it is old Jerusalem, answer to the bondwoman. If it is the new Jerusalem, they are children of the free woman. And just when about to be cast out of the inheritance, both will be present. That is, the natural Jew, the Ishmael of the allegory; and the spiritual Jew, or resurrected man. It will be the final separation of "the old man," and the "new man." Thus half of the city, the combined Abrahamic family, go into captivity in death, the land of the enemy.

But the Jerusalem that shall be called the city of truth; the mountain of the Lord of hosts, the holy mountain, the Jerusalem of the next verse, referring to its old men, etc. can be no other than the holy city; "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts." What is marvellous in the eyes of this remnant? in these days; and who are the remnant of this people? For 'these days,' evidently refer to the time when this prophecy is about to begin its fulfilment. Let Isaiah answer. "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom," (Isa. 1: 9.) Then see where Paul applies it, (Rom. 9: 27–29,) which see.

If this meant old Jerusalem restored, would it be marvellous that such a city should have old people, and boys and girls? Who ever knew of a city that did not have them? Such a city would be a marvel indeed. It may be a marvel to some people that Israel is to be restored; but not that there should, in that case, be both old and young people there. But we know what the restoration of Israel means; and what Jerusalem it is, that is to be called the "city of truth, and the mountain of the Lord of hosts, the holy mountain," and fills the whole earth.

This REMNANT, in whose eyes this statement concerning old men and old women, and boys and girls, in the streets of Jerusalem that is free, is indeed, marvellous in our eyes. We had never entertained such an idea, that there would be old men and old women in Christ's millennial kingdom; because we had supposed that, as all would be raised "in honor, in glory, and in power," they would retain age-lasting youth; supposed it without due consideration. But as the "great multitude," come forth unto the resurrection of judgment, hence, are still liable to a second death; not being incorruptible, there is no reason why they should not show the effects of age, as the centuries go by. Their offspring as they pass from infancy to fullgrowth, will surely show the effect of age. But there are to be old men in the New Jerusalem system; "there shall not be thence, an infant of days; nor an old man that hath not filled his days." Boys and girls playing in the streets thereof, is so marvellous to us, that we have scarcely yet recovered from our surprise. "But should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness," (verses 7, and 8.)

At the present day, the eastern and western civilization, really means all the world. And Jerusalem has a double meaning; the city proper, and the polity, all embraced within that mother system. And as all are to dwell "in the midst of Jerusalem," it doubtless means the latter, in this prophecy. While the streets in which old men and old women dwell, and boys and girls play, may well mean such streets as Christ refers to in Luke 14: 21; since the streets and lanes of that city means the bondwoman polity, that great city spiritually called Sodom and Egypt, where our Lord was crucified.

"My people," also has, in prophecy, a double application; in letter, it means "Israel after the flesh;" they were the people of "Christ after the flesh," who came to his own, and his own received him not. But both they and their Messiah, were children of the Jerusalem of bondage, that answers to Hagar. When Christ, made of woman, made under the law, died, the kingdom was taken from them to be given to another people; and now, his people are not Israel after the flesh; but such as the Father has given him out of all nations; i. e. all that believe on him during the gospel age, all for whom he prayed. These are the seed of Abraham, and heirs according to the promise. For if they that are of the law be heirs, faith is made void; "Know ye therefore that they that are of faith, the same are the children of Abraham," (Gal. 3: 7;) therefore, "henceforth, know we no man after the flesh."

We also know there are two Jerusalems; one answering to Hagar, the other the Jerusalem that is free, the mother of us all. That when God returns to Zion, and dwells in the midst of Jerusalem, the mountain of the Lord of hosts, the holy mountain, (see verse 1, and 2,) that it is not the Jerusalem answering to Hagar, that is thus referred to, as the city of truth. While the other Jerusalem in which both infants and old men are spoken of, belongs to the new heavens and new earth, (Isa. 65: 17–20.) And there is no intermediate Jerusalem.

This prophecy is written for this remnant in these days, that hear these words of the prophets that were in the days when the foundation of the house of the Lord was laid; namely, Zechariah, Haggai, Zephaniah, etc. Read Hag. 2, the entire chapter; and learn what house, or temple is spoken of. In letter, it was the house built when they were restored from Babylon. But in spirit, it is the house to be built, of living stones, when the true Israel, or resurrected man, is restored from mystic Babylon, to "Jerusalem, the city of truth; the holy mountain" "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea,

and the dry land; and I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory," (Hag. 2: 6–8.) See also Heb. 12: 26. These are the prophets referred to; and the SEED is the remnant. And if the statement in Zech. 8: 4, 5,, is marvellous in our eyes; it is not marvellous in the eyes of the Lord of hosts.

Verse 10; "For before these days there was no hire for man, nor hire for beast," etc. Before what days? Before the foundation of this house that is to be filled with glory is laid, (see verse 9.)

"But now I will not be unto the residue of this people, (this remnant, or seed; the real Israel, and heirs according to the promise;) as in the former days. saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things," (verse 12.) "And except the Lord had left us a remnant, we had been as Sodom, and like unto Gomorrah;" for a short work will the Lord make upon the earth.

The vine shall give her fruit, the ground her increase, and the heavens their dew; this will make the desert blossom as the rose; and instead of the thorn shall come up the the myrtle tree.

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." As God punished them, so now he will do well unto Jerusalem and to the house of Judah, etc.

In all this, we must recognize the New Testament, or new Covenant change from the letter to the spirit. The one who was a Jew, under the old covenant, the letter; the outward Jew; is not a Jew under the new covenant. That called circumcision made with hands was not circumcision; nor were they the seed to whom the promise was made. Isaac was received from the dead in a figure; and in speaking of the Isaac seed, "God, who quickeneth the dead, calleth those things that are not, as though they were," (Rom. 4: 17.) He

called that circumcision which was not circumcision; he called the Isaac race the seed of promise, and yet they were not the seed to whom the promise was made, Christ, raised from the dead in fact, not in figure, and who came after the law, not before it, was the seed to whom the promise was made, (Gal. 3:19.) So every thing concerning them, like their tabernacle or system of worship, was only a figure for the time then present, "until the seed should come to whom the promise was made." And those who see only the old covenant Jew and Jerusalem, see only a shadow. They see "Israel after the flesh;" but not the Israel of God, For "they which are the children of the flesh, these are not the children of God," (Rom. 9:8.)

Christ was the offspring of David, according to the flesh, it is true; but under the new covenant, all is reversed, and he is the root from which the tree and all its fruit must grow. "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more; for old things are passed away, and, behold, all things are become new." What then have we to do with "Israel after the flesh," (1 Cor. 10:18,) or the Jerusalem of that typical seed? as Zion, a city of truth; the mountain of the Lord of hosts, the holy mountain. And yet it is this Jerusalem of the future, the free woman, "forsaken for a little moment," (Isa. 54:7,) to which God returns, and will dwell in its midst, in which old men and old women, and boys and girls will be found; and in which the child shall die, an hundred years old.

This is marvellous in our eyes; we had not so much as dreamed of so human a condition in the restitution, until within the last few months. But having learned so much that Christ had heard from his Father, we are learning not to marvel at what is not marvellous with God.

"And it shall come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city, shall go to another, saying, Let us go speedily to pray before the Lord. Yea, many

people and strong nations shall come to seek the Lord of hosts in Jerusalem," (verses 20–22.)

So little is known of the conditions and details of restitution life that many prophecies concerning it may sound strangely to our ears, and in many respects as if they applied to mankind in its present condition. In fact, only in a few cardinal points will mankind differ from what they now are. Government will differ; rulers will rule in justice; every deed, whether it be good or evil, will receive a just recompense of reward. But mankind will have to learn obedience by suffering. The conditions offered to typical Israel, apply here, to the true circumcision, or son of the free woman, the Jerusalem that is free. I need not refer in detail to the conditions; if obedient, God promised wonderful blessings; if disobedient, curses. See Deut. 27th and 28th chapters. This, of course, is the letter, and even babes in Christ understand the difference when a lawyer claims that if his client has infringed the letter, he has not broken the spirit of the law.

Israel, circumcised in figure, while in the same rank of Hagar, typified the son of the free woman. They were twelve nations; life and death was set before them, (Deut. 30:15, 16;) not in fact, but only in figure, for it is appointed unto men once to die. But in restitution, the true Israel will be divided into twelve nations, obedience and life, disobedience and death will be set before them. But to those who know only evil, about all that the world have learned in this life, to learn to do well, will be a hard lesson. Now they can no more learn to do well, than can a leopard change his spots? But then, being delivered from the weakness of sinful flesh, they CAN obey the spirit of the law ordained unto life; and so win life by obedience.

When the kingdom is the Lord's, and he is the governor among the nations, "All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee."

These are the nations referred to in Zech. 8:22, 23. And the Jew, of whose skirt they take hold, is the inward Jew, son of the free woman, not the outward Jew.

When the great multitude are resurrected, baptized out of spiritual Egypt; all Israel, the twelve nations comprising the sons of Adam, will be represented. As they shall multiply and replenish the earth, blessed of the Lord, and their offspring with them; Jerusalem will be the center of worship for the whole earth; and the days of fasting will be turned into joy and gladness, and cheerful feasts, (verse 19.)

Understanding, as we now do, that the restored seed is to multiply, replenish the earth and have dominion, until the "stone becomes a great mountain and fills the whole earth;) we can find nothing in Zech. 8, that applies to the Jerusalem of the bondwoman system.

Some one remarked that in the new earth, where they will build houses, plant vineyards, and long enjoy the works of their hands; where there will be "old men," not prematurely old, but old men that have filled their days; and where they and their offspring are blessed of the Lord; that offspring are thus referred to only in this one place; while it is by the mouth of two or three witnesses, that every word is to be established.

So, I answer, there is but this one place that it says they will build houses in the new heavens and the new earth, and inhabit them. There is but one place that speaks of this fallen human polity, as spiritual Egypt; and but one place that says the heaven must retain Christ until the times of the restitution of all things; and yet these things may be spoken of in many ways, and many places, but not in so plain and direct a manner as in the texts referred to. It is but seldom that prophetic Scripture statements are made in such direct language as that of Zech. 8: 4; and Isa. 65: 22, 23.

Prophecy, especially the Psalms, refer much to the judgment or restitution age and reign of Christ; and often speak of those who will be blessed with offspring; (see Ps. 125, and 126) and many other places. I have never seen the righteous forsaken, nor his seed begging bread; is not true under the bondwoman covenant, and does not belong here, any more than does, "Blessed are the meek for they shall inherit the earth,"

or any other of the statements in the sermon on the mount. These all belong to the millennial age and kingdom of Christ; the new heaven and new earth.

The more this view of the resurrection of only a seed through which mankind is to be born again, is investigated; the more does Scriptural evidence multiply. God brought Christ, the firstborn of the promised seed, from the dead; and "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Can it be true, that no matter whether they sleep in Jesus or not, God will bring them from the dead, all the same? Only such as have the firstfruits of the Spirit, Christ begotten within, are waiting for, or have any well grounded hope for the redemption of their body. The world are waiting for the manifestation of these children of God, with no Scriptural hope of a bodily resurrection. Hence, we sorrow not as others who have no hope, (1 Thes. 4: 13.)

A few letters have reached me in which the writers object to the idea that the restored woman will be the mother of children. These objections, however, are purely sentimental, without the slightest Scriptural foundation. They seem to forget that sorrow and suffering is in consequence of the fall; that man conceived in sin and born in iniquity, prone to evil as sparks are to fly upward, resulting in a groaning creation; is permitted, that man might learn the deadly effects of disobedience to God. That having learned by experience to know evil; in restitution all will be changed; "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "They shall not labour in vain, nor bring forth for trouble; for they are the blessed of the Lord, and their offspring with them. Before they call, I will answer, and while they are yet speaking I will hear." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Thus the groaning creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

Here we experience the night of weeping; there the joy that cometh in the morning. Thus man, at the end of his dual life on earth, will be as Gods, knowing both good and evil. And how glorious is the outlook beyond the second vail, that until the "thousand three hundred and five and thirty days," were about to end, "eye had not seen, nor ear heard, nor heart of man conceived; but which he hath revealed unto us by his Spirit, that searcheth ALL things; yea, the deep things of God."

The Gideon type. I cannot but believe we are experiencing the final test at the water, (Judg. 7: 2–4) "And the Lord said unto Gideon, The people with thee are yet too many; bring them down to the water, and I will try them for thee." This type is often referred to in prophecy, and seems to be applied to the final great struggle: "For thou hast broken · · · · the rod of his oppressor as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this with burning and fuel of fire. For unto us a child is born, etc. and the government shall be upon his shoulder," (Isa. 9: 4–6.)—The completed child that takes the kingdom, is about to be born.

See also Isa. 10: 23–27. The Lord of hosts shall stir up a scourge for him according to the slaughter of Midian. And the yoke from off thy neck shall be destroyed because of the anointing.

Who are to be baptized out of Egypt? Israel, or both Israel and all the Egyptians? Bring them down to the water, and I will try them for thee. This is God's trial. Those who drank only the water they separated from the brook before they drank, were set by themselves; those who drank of the unseparated or great body of water, were set by themselves. See also verse 6. A word to the wise is sufficient.

Beloved, with this last advance concerning the resurrection and kingdom age, I am persuaded that the mission of the HERALD OF THE MORNING is finished; except perhaps one more number to stir up your minds by way of remembrance concerning the grand event we are so confidently expecting this coming April.

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THE REASON FOR OUR HOPE.

In looking for such marvellous things we may well give the reason for our hope with meekness and fear. We will, therefore, briefly restate some of the reasons for expecting Christ to come suddenly to his temple, this present spring of 1903. And also for looking for the anointing with the Holy Spirit and with power.

To be made alive, (Greek, quickened,) in Christ, is promised to all mankind, all who die in Adam; every man in his own order or band; the church of the first-born necessarily being the next order after Christ, the firstfruits. Hence, we cannot be wrong in looking for such quickening at SOME time. And the chronological and prophetic arguments connected with this movement all point, directly or indirectly, to the end of the passover feast of this present Jewish year, as the time when "the Lord whom ye seek, shall come suddenly to his temple," as the lightning that shines from the east even unto the west; but who may abide the day of his coming?

The diagram of the ending of the Jewish age from the birth of Jesus to the destruction of Jerusalem in A. D. 70, and its counterpart for the ending of the gospel age, is the first evidence to which we now call your attention, for expecting Christ to come to his temple this present spring. The five events and divisions of time; his birth, entrance into the temple at 12 years of age to enter upon his Father's business; his baptism at about 30; his crucifixion 3 1-2 years later; ending of the last half week of the "seventy weeks" determined on that Jewish house, at the end of a sec-

ond 3 1-2 years in the autumn of A. D. 36. and the 34 years more to the destruction of Jerusalem; have their exact counterpart between 1844, marking the beginning of the tarrying of the Bridegroom and end of the "thousand two hundred and ninety days," of Dan. 12; and 1915, where "the times of the Gentiles" end. Only these divisions of time are in reverse order as events connected with his first advent and going away, and those connected with his return, seem to require.

These chronological arguments need not be repeated but only referred to as they were finally adjusted after many years of investigation that began, in a crude way, in and prievious to 1873; and was completed and fully established in the spring of 1882; when, for the first time we saw that they made a diagram corresponding exactly with that of the ending of the Jewish age.

The 1290 days, from which "blessed is he that waiteth," etc. ended in the autumn of 1844, and was the beginning of this reverse diagram. In the autumn of 1878, 34 years later, the true restitution or gospel faith began to be restored, which was fully consummated as we now have it, by the spring of 1882; at which time the jubilee of jubilees, or 50 times 50 years from 619 B. C. 13 years before the captivity, where their last typical jubilee could have been kept, ended; thus. 13 and 606 B. C. and 1881 A. D. (ending in the spring of 1882;) make 2500, or 50 times 50 years; marking, as we then supposed, the beginning of the "times of restitution," when Christ would come, (see Acts 3: 21.) [Restitution however, began at that time only in a restored faith.]

Another measurement however extended 3 1-2 years further; namely, the "double" of Jerusalem's warfare, (see Isa. 40: 2, margin.) This DOUBLE applies, one part to the children of the Jerusalem of bondage, the other to the gospel church. The twelve tribes, as such, were recognized and received favor of God, from the death of Jacob until the "seventy weeks" determined on them ended 3 1-2 years after the crucifixion, or in the autumn of A. D. 36; a period of 1849 years; from which, to the autumn of 1885, is an equal period

completing the double. Here again we thought Jesus would come. But he still delays. Jerusalem's or Zion's warfare is not against flesh and blood, but against principalities and powers and wicked spirits in heavenly places. In other words, it is truth against error.

The true gospel faith preached to Abraham and the natural seed, and afterward to the Gentile church; to the former in types and figures; to the latter, mixed with tares. sown by the evil one; the warfare continued until the "one faith" as imparted to the church during that forty days, (Acts 1: 3,) and from which there was a falling away, was restored between the autumn of 1878, and the spring of 1882; and confirmed during the next 3 1-2 years ending in the autumn of 1885; and Zion's warfare between truth and error, on the gospel plane, was ended.

The ending of the "times of the Gentiles" in 1915, is determined thus:—From the autumn of 606, B. C. when Jerusalem was taken captive, God gave all dominion to Nebuchadnezzar, the head of the first of the four Gentile kingdoms. The "seven times" of the Gentiles, measure 2520 years; and Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. In the autumn of 606 B. C. the end of that secular year, 605 B. C. began; from which 2520 years will end in the autumn of 1915.

In the spring of 1882, when each of these chronological measurements fixing the dates, 1844, autumn; 1878, autumn; 1882, spring; 1885, autumn; and 1915, autumn; had been, after years of investigation, finally determined on after exhausting all historical as well as Scriptural evidence within our reach, the following discovery, never even so much as thought of before, was made, that these dates form the exact counterpart to those at the ending of the Jewish age. Thus:—
1844, aut. 1878, aut. 1882, spr. 1885, aut. 1915, aut. 70, A. D. a. 36, A. D. a. 33, spr. 30, aut. his birth aut.

From the birth of Jesus his 30 years, 3 1-2 to crucifixion, 3 1-2 to autumn of A. D. 36, and 34 years to the autumn of A. D. 70; make 71 years. So from the aut. of 1844, to that of 1915, is 71 years. The reader will

notice one division of time, and one event connected with the diagram of the ending of the Jewish age, not observed in this diagram as here given as first seen in 1882. Jesus entering the temple at 12 years of age, a revealed fact we now look upon as the most important one for us of any in the diagram.

All Scripture is given that the man of God may be perfected, thoroughly furnished, etc. This first visit to the temple to begin his Father's business, has its counterpart here, when he shall come suddenly to his temple; this also being the beginning (or) first coming to his second temple.

As every other part of the diagram of the ending of the Jewish age has had its corresponding division so accurately marked in the diagram of the ending of this Gentile age, we can hardly doubt but that this is also to have its counterpart. And if so, "the Messenger of the covenant will come" at the set time; but who may abide the day of his coming? The passover feast occuring this present spring, is therefore, the time to which we look as a counterpart to that passover feast.

This is one of the reasons why we look for Christ to come to his temple this spring. Another reason is, the growth or development of this body from the babe in Christ, beginning in 1873, to the fullgrown man, now come to "about 30 years of age." This to my mind, when joined to all the other evidence, is very convincing, because of the complete correspondence to the development of Jesus in person. He certainly had a period of infancy; then at 12 years of age not only recognized himself and his mission, but was well advanced in a knowledge of his Father's business. The development in this movement from 1873 to 1878, had its period of infancy during which we made little or no advance in the knowledge of the truth beyond what was recognized in the 1844 movement. It was in the August HERALD for 1878 that the first step in coming to a knowledge of the atonement, the foundation of the true gospel faith, was taken; after which, during the following seven years, or until the autumn of 1885, the full restitution faith or gospel of the kingdom, was

restored and confirmed, so that no question has since arisen on any one point. This brought the growth of the body to the age of 12 years; or rather, 12 1-2 years.

(This movement was based on the Bible chronology showing that the 6000 years from Adam's creation ended in 1873, and as we have since proven, in the spring of 1873. And to the autumn of 1885, is 12 1-2 years. Jesus was born in the autumn, since he was 33 1-2, at his crucifixion in the spring. His entrance into the temple being at the passover, he was, therefore, 12 1-2 years of age.) I like to see these exact measurements running all through the diagram as they do; it tends to increase our confidence; and being in reverse order, his birth in the autumn, answers to the ending of the times of the Gentiles in the autumn of 1915.

From 1885 until the present time our growth in the knowledge of the deep things of God and mysteries of the kingdom, has been truly wonderful. This late advance concerning the resurrection of only a seed, and the new birth (from that seed,) for the world; has reconciled or thrown great light on many Scriptures. It can now be seen how "he that believeth and is baptized shall be saved; and he that believeth not shall be condemned;" can be reconciled with other Scriptures which affirm that Christ gave himself a ransom for all, and that all are yet to be made alive in Christ, the second man Adam. Gospel salvation is salvation by faith through grace; and "Christ is the saviour of the body" of the believer, all that the Father giveth him. Hence, "we who have the firstfruits of the Spirit," received when we believe, are waiting for the redemption of our bodies, sown in corruption, raised in incorruption. This is a special salvation to be experienced only by the believer. While "God is the saviour of all men, especially them that believe." Belief of the gospel, therefore, saves only the seed; while the world are to be born again through that seed; and thus the lost life of the entire race, lost in Adam, is recovered in Christ.

A third reason why we look for the first stage in the coming of our High Priest, i. e. as the lightning, etc.

is because the voice of the seventh thunder will end at this present passover feast. In the parable of the ten virgins going out to meet the Bridegroom, so literally fulfilled in this movement, he tarries; and that tarrying from 1844 marks the beginning of this diagram ending only with the end of the times of the Gentiled in 1915; and the kingdom that smites the image must be set up before they end, and the Bridegroom comes before the kingdom can be organized. Hence, his delay cannot be prolonged much longer. When the seven thunders had uttered their voices, it is affirmed with an oath, that there shall be delay no longer. The tarrying, or delay is, therefore, measured by the voice of these seven thunders. And there is abundant proof that their utterances are to be understood. For "surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets;" what the thunders uttered was revealed to John who was about to write, but was forbidden. As it was revealed it belongs to us and to our children forever. As it was not written, and yet is to be understood, it follows that God would interpret it by the unfolding of events.

Delay during the growth of the diagram of the ending of this Gentile age has been seven fold; with this spring of 1903, the number seven is complete; and the angel of the open book, as he lifted up his hand to heaven, swore by Him that liveth for ever and ever, that there should be delay no longer.

The book was closed up and sealed until the "time of the end," with the promise that at that time the wise should understand; and the building up of the diagram, corresponding exactly with that of the ending of the Jewish age, is that which has removed the seal, and completed the seven periods of delay. The tarrying in 1844 is the beginning of the diagram and was the end of the voice that proclaimed the first delay. The 6000 years from man's creation, ending in 1873, the chronology on which the diagram is built, ended the voice of the second thunder. The autumn of 1878, where the infancy of this body ended and the restoration of the lost faith began, was the end of the

third voice. The spring of 1882, was the end of the fourth. The autumn of 1885, of the fifth. 1889, of the sixth; and the spring of 1903, of the seventh.

The foregoing, together with much other evidence, such as the fulfilment, by this movement, of the parable of the ten virgins, and other prophecies; and the fact that during the last 30 years we have come to the fullgrown man in the mysteries of the kingdom; and the additional facts that the event for which we look can be delayed but little longer if the kingdom is set up before the times of the Gentiles end, makes a combination that does and should inspire faith in the realization of our hope at this present time.

The evidences are, of course, based on human reasoning; we walk by faith, not by sight; and each one must use his own judgment as to whether the evidence is sufficient for a well founded hope for such an unprecedented event. We surely believe the time will come when something of this change from the old to the new condition; something that shall mark the beginning of the restitution of all things, when he shall send Jesus, will be due. And certainly the signs of the times indicate changes that keep all men in expectation, while only those who walk in the light of God's word, who declares the end from the beginning, and will do nothing which he has not revealed unto his servants the prophets, can be expected to correctly interpret them.

"To the law and testimony; if they speak not according to these it is because there is no light in them." Who, outside of this movement, knows any thing concerning the coming out of our High Priest in accordance with the law? no one, I answer. They do not know that the law has any bearing on it: notwithstanding "it is easier for heaven and earth to pass, than one jot or tittle, until all be fulfilled." They know nothing of the true tabernacle of which Jesus, our High Priest is the Minister, then what can they know concerning the manner of his coming forth from the Most Holy into the holy place? or of our going from the court to meet him in the holy? (place being a supplied word.) And yet this is just what is to have

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a fulfilment when we actually "go forth to meet him."

In the tabernacle "which was a figure for the time then present," there was a vail at its entrance between the court and the holy; and a second vail between the holy and the most holy; the vail answering, in the true tabernacle, to flesh. In his return, Christ comes from heaven itself, or the most holy, into the holy; thus repassing the second vail; hence, "whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist." He comes from the Most holy into the holy place, while we go out from the court into the holy to meet him; "For without holiness no man shall see the Lord." Thus the law and testimony are always in harmony.

The dead are raised in the holy place, sown in corruption, they are raised in incorruption; while the living church enter that condition in another way. First however, they have a work to do; and like Jesus himself, must be anointed with the Holy Ghost and with power for its accomplishment. THIS is what we are looking for not many days hence.

This, I believe, will endue us with faith. We now live by the faith of the Son of God; but after being anointed with the Holy Spirit and with power, we shall live by our own faith, ("now the just shall live by his faith,") do the works that he did, and overcome the world; our first victory being "over the number of his name, the three sixes, of the beast, or world; a victory the dead, those having part in the first resurrection, do not attain. "This is the victory that overcometh the world, even your faith."

This 3 1-2 years after his coming suddenly to his temple, is the evil day that is to try every man's work so as by fire; it is evidently, the travail of the woman, the first great wonder of Rev. 12; seen in heaven, the church; while the dragon, the deceiver of the nations, Paul's man of sin, is yet sitting in the temple, (our bodies,) showing himself that he, who has the power of death, is the god of this temple. Christ coming suddenly to this temple, finds the "strong man of the house" in possession, and there is war in heaven.

This war does not end until the woman, the resurrection, or free woman covenant, travailing in birth and pained to be delivered, has brought forth the man child, and that child has overcome, and is caught up to God and to his throne; after which, that which has let, or hindered, being taken out of the way, the man of sin is revealed with all power, and signs, and lying wonders that if possible, would, deceive the very elect; (not the man child,) but the remnant of the seed, those of whom Jesus says, (Luke 17: 33,) "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall save it." This is "In the day when the Son of man is revealed," not when he is as the lightning, on coming suddenly to his temple; and he is not revealed until he comes with all his saints in flaming fire, taking vengeance, etc.

Just what we expect in a few days, is to be raised to the stature of Christ by being anointed with the Holy Spirit and with power to do the works that he did, and greater works; thus causing the gospel age to end gloriously, with all promises to the believer fully realized. These, having kept the word of his patience, will be kept from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth; they will have overcome the world before this "hour of temptation on all the world."

In making the atonement, the last work of the high priest was that by which their sins were borne away by the scapegoat; the high priest retaining his glorious garments till that work was accomplished, after which he put off those garments and washed his flesh. Our sins are not borne away until the end of the seven days of cleansing at or after the end of the 3 1-2 years; it follows, therefore, that Christ will remain invisible, as the lightning, etc. during the 3 1-2 years, while he is being "glorified IN his saints, and marvelled at IN all them that believe in that day." That is, on coming to the stature of Christ, this body in whom he is personated, and in whom he is glorified, will cause people to marvel at their wonderful works. Thus Christ will be glorified in them.

OVERCOMING.

This is accomplished only at the end, not while the work is progressing. Christ had overcome only when he retook the life he himself had laid down; then and only then was the final victory achieved; and not when God raised him from death. He was overcoming while being tempted in all points as we are, yet without sin.

I do not think the overcoming will be an accomplished fact until some time after the seven days cleansing of the living, (and) resurrection of the dead in Christ. This is only restitution, restored to what man was before the fall. They will be prepared to overcome, and when Christ lays off his High Priest garments and so comes to them unglorified, as they saw him go; they are found "under the apple tree, where she that bear them brought them forth." Man fell in Paradise; and it is there. after being restored, that he will overcome. No one does or can overcome until delivered through our Lord Jesus Christ, from the body of this death. (All of the great multitude and their offspring who overcome at the end of the thousand years, do so in the holy place; and no one overcomes in the court.

Thus, not only we that are alive and remain, but also the dead in Christ will overcome; "and to him that overcometh will I give to eat of the tree of life that is in the midst of the Paradise of God."

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

The blood of the Lamb, is the new life, restitution. Thus they have that life before they overcome. But that is not enough; man had such life before he fell; he required an experience, a knowledge of God and of Christ; and to learn obedience by the things that he suffered; now, they overcame by the blood of the

Lamb, and by the word of their testimony; and loved not their lives unto the death. Only a few having escaped that penalty. They come forth unto the resurrection of life. Even the great multitude come forth, (every man in his own order;) this coming forth, is, however, only the beginning of restitution; these come forth unto a raising up to life; they come forth under the apple tree; hence, must overcome before they are raised up to life.

This question of overcoming, when and how; is the one great question in the plan of redemption; on it hangs all promises of life, all hope of sonship. Only the overcomer will have right to the tree of life; only the overcomer will attain to Sonship; "He that overcometh shall be My Son, and I will be his God; and he shall inherit all things."

Having grown, as we now believe, during the past thirty years, from the babe to the fullgrown man in Christ; it is time that this subject should be clearly understood in every detail. And, as in almost every thing else, the light comes by knowing him whom the Father hath sent; he who is the truth, the life, and the way. (Let us then follow Christ from the court of death, up the pathway to life. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life," (Ps. 16: 10.)

The newly risen Christ as Mary saw him when he said, "touch me not, for I am not yet ascended to my Father;" had not yet entered his priesthood after the order of an endless life; but on the evening of that day, the three full days and nights being ended, he began his High Priest work of washing his flesh, before passing on through the vail into the holiest of all. For on entering his Priesthood, after the order of an endless life, he said, Handle me and see, for a spirit hath not flesh and bones as ye see me have."

That Christ had not yet retaken the life he laid down in the garden, seems certain; for God raised him from the dead; he himself when dead, having no power to raise himself; hence, no power to retake the life laid

down. But as he began the work of the High Priest that evening, he must then have entered that order of Priesthood; and as he did not enter upon the work till near the end of that third day, it is fair to assume that he was not prepared to do so until then.

What life then did God restore to him? the life man took from him, I answer; while he himself had power when the Scripture concerning the three days were fulfilled, to retake the second Adam conditional life he had laid down in the garden. When he gave up that life and came under the curse so that God forsook him, he fell away from God as completely as did Adam; a willing sacrifice; but so was that of Adam, in the figure, "for the man was not deceived, but the woman." If Adam fell away from HIS Father, so did Christ; and when the three days were fulfilled, he ascended to his Father. The falling and the ascending were equal.

Christ was hidden during these few hours after his message given to Mary. Elijah was hidden after a short message. Christ and his body will be the true "Elias who shall first come and restore all things."

The Christ body is to be hidden for three years and six months, as we suppose, after giving a short message of a prolonged famine. For only then will That which lets be taken out of the way. Since while the anointed Christ body is doing its mighty works, the man of sin cannot be revealed with "all power." But after that, after the 7 days cleansing of the living, and resurrection of the dead, (cleansed by baptism,) and brought forth under the apple tree, there may be quite a period of time before the overcoming is complete; and the hidden condition may be for such self development The dead in Christ rise first, that is before we are caught away to meet the Lord; they being far behind "we that are alive and remain," in the attainment of the knowledge of God and Christ, which is life eternal, must of necessity have much to acquire before an entrance into such life. The dead in Christ, all who have part in the first resurrection, are to be kings and priests unto God; but they also must overcome after being "brought forth under the apple tree."

Hence, they come forth unto a raising up to life eternal. They will be in a similar condition to that of the newly risen Christ. Similar in that they have yet to overcome; but dissimilar in that they and we have conditional life such as man had before he sinned, when we overcome; while Christ, having only the forfeited life that man took from him, and that God restored; overcame death itself, gaining endless life before he could become Priest of the Most High God, and begin the work of atonement. God had given him power to retake the life he himself laid down in the garden, because of his obedience; hence, the recovery of that life required no atonement. And conditional life becomes eternal life when the conditions are fulfilled. Christ had not overcome when God raised him from the dead. But when he exerted his power and took back that which he had given up to death, the work was accomplished and he had overcome. Thus, he also came forth unto a raising up to life; but the coming forth, was on a lower plane even than that of others. The dead in Christ come forth physically perfect, but not mentally so. After the cleansing, they will have unforfeited conditional life, to be transformed into life eternal on overcoming. In this, his body will be better off than was he himself when God raised him from the dead. We are restored to the restitution plane through Christ's atonement; this is salvation, saved from their lost condition; this much is promised to all for whom Christ gave himself a ransom, as will be testified in due time. But Christ had no Mediator, he must make atonement, as High Priest, first for himself, then for his house, and after that for all the people. Hence, his flesh remained unchanged until he made atonement for himself, and was glorified. (See and compare Lev. 16: and Heb. 9: noting especially verses 7, and 12; leaving off the last two supplied words.) For surely Christ, "made sin for us," could not make atonement for himself until he had entered into his Priesthood after the order of an endless life. And only unforfeited condition life becomes unconditional eternal life, when conditions are fulfilled. Hence

when Christ laid down his unforfeited life in the garden and came under the curse, if God had not given him power in and of himself to take it again, Christ could not have made the atonement. (We are speaking in exact accordence with the law and testimony; and if any man speak otherwise, it is because there is no light in him.)

If we have come to the knowledge of the Son of God, unto the fullgrown man, this exact knowledge is due. And the fact that these deep beautiful and exhaustive truths are now understood, is of itself satisfying proof that the mystery of God, according to the good tidings which he hath declared unto his servants the prophets is finished, and that there will be delay no longer.

CHILDREN OF GOD

Only those who come forth unto the resurrection of life, eternal life, are begotten children of God, since they cannot die any more; on such the second death has no power because they cannot sin, and death comes by sin. "Whosoever is begotten of God doth not commit sin, for his (God's) seed remaineth in him; and he cannot sin, because he is begotten of God," (1 John 3: 9.)—This word GENNAO, is rendered born, in over fifty places, and begotten in over fifty places; and is rendered both ways in chapter 5: 18.

Christ was the firstbegotten of the dead; the firstfruits of them that sleep, the firstborn among many brethren. He arose, overcame, and entered into life, on that third day. "Thou art my Son, this day have I begotten thee." He that is begotten of God, cannot sin for His seed remaineth in him; hence, the "many brethren," when thus begotten, cannot die any more.

Begotten of God His seed remaineth in that which is begotten; the life is in the seed; hence, the life of God is in the God seed. God planted the tree, it is found only in the Paradise of God; but Christ gives us to eat; hence, he gives us eternal life.

CHRIST THE TREE OF LIFE.

"I am that bread that came down from heaven," "he that eateth me shall never die." "God hath given us eternal life; and that life is in his Son." "He

that overcometh, to him will I give to eat of the tree of life that is in the midst of the Paradise of God."

When God planted the tree of the knowledge of good and evil, he also planted the tree of life; "Christ is the Lamb slain from the foundation of the world;" "he that hath the Son hath life, and he that hath not the Son of God hath not life."

The second birth is of a dual character, of water and of the Spirit. It means more than GENNAO; since the begetting and birth are two entirely separate stages, nor do we partake of the Christ life, or tree of life, until begotten of God; then we have life. But the rest of the dead (we are all now dead) live not until the thousand years are finished. This is the first resurrection; the rest of the seed of promise come forth, but not unto the resurrection of life, but only to probation for life.

Christ stopped on that plane a few hours; we shall be there, on probation, a longer period; perhaps 3 1-2 years, (there are many 3 1-2 year periods;) while the great multitude of the restored and their offspridg remain on that plane, and do not enter into life until the thousand years are finished. Thus Christ was temped in ALL points as we are; and we must overcome as he overcame.

If what we are now expecting transpires, the coming 3 1-2 years will answer to the travail of the woman, the free woman, or resurrection covenant; the mother that brought forth Christ, "before she travailed," the first of the two great wonders in heaven, (Rev. 12.) The man child is brought forth under the 'apple tree.' The dragon, (in this symbolic picture,) expects to devour the child as soon as it is born. It was under the "apple tree" the deceiver of the nations, that old serpent, called the D:vil and Satan, met with his first success, before man's experience of evil. This time he fails of success, and is cast out of heaven; "and comes down in great wrath, knowing that he hath but a short time." This is when the man of sin is revealed with all power and signs and lying wonders; that which let, the Christ body, having been taken out of the way.

Now he persecutes the woman, christianity; makes war on the remnant of her seed, and while the Elijah is hidden, a great famine prevails, not of bread, nor thirst for water, but for hearing the words of the Lord, (Amos 8 : 11, 12.) This is doubtless, the "hour of temptation that shall come upon all the world," (Rev. 3 : 10.)

OUR HOPES.

Jesus was seen in the temple about 3 or 4 days after the passover feast lasting 7 days. The year begins with the new moon of March 28th. The feast beginning on 15th, Apr. 12th, would end Apr. 19th; 2 days journey and return, or 4 days, brings us to Apr. 23rd; and if they did not find him in the temple until the next day, to April 24th. This, therefore, is the last day to which we can look for its counterpart; his now coming suddenly to his temple. But what effect that will produce on us we cannot tell. He is like a refiner's fire; hence, we must expect to be "tried so as by fire." If we receive the anointing before the 40 day's trial, as Jesus did; and know that we are sealed with the Father's name; no trial would seem severe. But with a reverse order, we may not receive the anointing until after the trial; indeed, the trial should precede the reward. In that case, how we are to know that Christ has come to us as the lightning, I do not now understand; and perhaps we shall not know of a certainty until the trial, as to how we have built, is at an end. 49 days more brings us to about Pentecost.

I have preached definite time for 60 years, through all this tarrying, and am now satisfied that there will be delay no longer. Jesus began his gospel with the same text, (Mark 1; 15.) And I am not ashamed of a definite time gospel. But I think the end is at hand. Be calm, keep on the armour; and be sure that wisdom will yet be justified of her children. 1843

I cannot say if there will ever be another HERALD; at present nothing remains to be said. If he does not come, is an "if" I cannot now entertain; the future belongs to God; chronology has in it a human element; the doctrines of Christ will stand whatever transpires. God bless and keep you steadfast to the end: AMEN.

HERALD OF THE MORNING.

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SUPPLEMENT FOR JUNE 1903.

"Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts," etc. (James 5:7.)

I am convinced now, (May 30th,) that we must wait until autumn before receiving the anointing, or "latter rain," for reasons which are here presented.

1st, Christ did not begin his mighty works for some considerable time after his baptism when he was about 30 years of age. As the 69 "weeks" ended at his baptism, (when he became the anointed Prince,) and his crucifixion took place in the middle of the seventieth week, it follows that his birth and also his baptism ~~was~~ were in the autumn. Yet he did not begin his mighty works until just before the Jewish passover, (see John 2:11–13;) and that first miracle was premature. (see verse 4.) Thus, for some reason, he delayed from autumn to spring, his works covering only 3 instead of 3 1-2 years. And it was during that delay that he chose his disciples.

Now the lesson we draw from this is that judgment, which begins at the temple or house of God, is now in process of fulfilment; that it began near the end of the passover feast this last spring when, according to the diagram, he came to his temple to sit as a refiner and purifier of silver. If our sins have "gone before to judgment," we could not be present when they are being adjusted. The refining discards the dross, that which is not silver. The fiery ordeal is to determine how we have built, not how we will build; hence, our presence is not required until our status is determined.

The Jewish church ~~were~~ was thus judged and condemned in figure, and knew it not.

This determining who have built with "gold, silver, and precious stones," is the counterpart to Christ

choosing his disciples before beginning his work. as in John 2. Why is the time of his first miracle revealed unless for our instruction?

To the law and testimony. The high priest came into the holy place of the tabernacle where he was to lay off his glorious garments after their sins were borne away, and before washing his flesh, (Lev. 16 : 24.) This holy is "called the sanctuary," or temple. It is the condition into which Christ comes, in suddenly coming to his temple [This, we understand, has now taken place, a condition in which he is as the lightning, and will remain invisible to us until the scapegoat work of bearing away our sins is accomplished. This will bring us into the holy place, where we shall "see him as he is," when he lays off his high priest glory to wash his flesh. overcome

This coming to his temple is not coming to us as we now are, but to the condition in which we shall be; but it is written, "Know ye not that ye are the temple of God." Yes, I answer; and so it is written, "If ye be risen with Christ seek those things that are above." God, who quickeneth the dead, calleth those things that are not, as though they were. The temple or sanctuary, is the holy, beyond the first vail; and as yet we are there only in figure.

How then, it may be asked, do we know that he has come from the Most holy into the holy place? By the tinkling of the bells, I answer. When the high priest went in to make the atonement, no man was to be in the tabernacle, and no eye could pierce its tripple covering; but golden bells were placed around the hem of his garment "and his sound shall be heard when he goeth in to the holy to appear before the Lord and when he cometh out, (Exo, 28 : 34, 35.) Those bells could be heard only by those watching and waiting at the door of the tabernacle which was only a vail, the walls being too thick for such a small sound to penetrate. "His sound shall be heard." We, in this movement, who are watching and waiting, hear the sound and thus know his whereabouts.

Because the body of Christ is developed from the

babe to the fullgrown man condition as with Jesus himself, during a period of 30 years; and are to do works like the works he did, within the next 3 1-2 years; it does not follow that the anointing of his body must be precisely like the anointing of the head; indeed, it is not so to be. His anointing was neither the former nor the latter rain, what we are looking for. The early rain being the Pentecostal outpouring of the Spirit, it does not follow that the latter rain should be on another Pentecost; one fulfilment of a type is sufficient.

Our attention is called to the husbandman waiting for the precious fruit of the earth; the early rain causing the seed to sprout, is not expected to produce the fruit; it is the latter rain that matures the fruit; one is in the spring; the other in the autumn.

Jesus was anointed and then chose his disciples before beginning his works; we have no such preliminary work. In the figure or type, the latter rain comes in summer or autumn, later, of course, than the early rain; hence, in view of all these facts, to expect the "latter rain" some months later than the Pentecostal outpouring of the Spirit, instead of weakening our position makes it stronger. Being 30 in the autumn, why was it revealed that Christ did not begin his miracles until spring, unless for our instruction? His birth was in the autumn; our 30 years began in the spring. His works began in the spring, ours should begin in the autumn. This gives us 3, instead of 3 1-2 years, as with him, to do works like his. And gives some months for the judgment that begins at the house of God, as he evidently took a like period for selecting and organizing its foundation.

Although we now have no definite day, the correct rendering of the last clause of Joel 2; 23, is, "He will cause to come down for you the rain, the former rain, and the latter rain as at the first," no month being specified. This rain being a teacher of righteousness, (see margin.)

There is no Scripture evidence for a repetition of the fiftieth day or Pentecost; and as Jesus did wait until spring, before HIS hour came, I think the evidence is

conclusive that our preperation and work should begin in the autumn.

WHY WE LOOK FOR THE ANOINTING NOW.

First, because the age cannot end until "we all come to the fulness of the stature of Christ." (Ephø. 4 : 13.) 2nd, because, having attained to his stature, we are to do the works that he did, and greater works. And that attaining to his stature and doing the works, does not refer to what we shall be after we put on incorruption is evident, because Christ, while doing his works, had not put on incorruption, nor was he perfect. 3rd, because of the fact that what he said, (Matt. 25 :) should, during the closing movement of the age, represent the kingdom of heaven, or gospel church, has a period of 33 1-2 years clearly defined, for its development from the babe to the fullgrown man condition, and has attained to that condition during the 30 years ending at, or near the passover season of 1903 ; leaving 3 1-2 years to complete a perfect correspondence between the development and works of Christ, and that of his body. And as the 30 years growth has been fulfilled, we are fully warranted in expecting the fulfilment of that which pertains to the 3 1-2 years.

That Christ came to the sanctuary, (what we are now called, and what we soon shall be in fact) at the exact time all this mountain of evidence points to, I am fully convinced. And that 3, not 3 1-2 years will be the measure of the mighty works, the realization of all gospel promises pertaining to this present age. That there should be a preliminary work of judgment before we take on the fulness of the stature of Christ, seems almost selfapparent ; and as we are not to walk in darkness, advanced light for us is now shining.

Having Pentecost go by is, I believe, a real trial of our faith ; and I fear some have drawn back ; but the dross must be eliminated. How this judgment trial is to affect us is yet to be learned. Remember, it is as to how we have built ; not how we will build. Our case now being in the hands of the Judge of all the earth. "Having done all, stand" There will be no more papers till we meet, unless advanced light is given.

HERALD OF THE MORNING.

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SUPPLEMENT FOR OCTOBER, 1903.

SPRING OR AUTUMN?

There are two chronological lines, one for the world the other for the church; one ending in the autumn, the other in the spring. The Jews were permitted to recognize both; hence, their secular year ended in the autumn, and their ecclesiastical year in the spring.

The 6000 years from man's creation began, as we shall show, in the autumn; and as we have heretofore recognized, from his creation to his fall was 33 1-2 yrs. this being true, the 6000 from the fall necessarily began in the spring.

As Holy Scripture recognizes only this Jewish secular year connected with the autumnal equinox, and the ecclesiastical year associated with the spring equinox, we know no other. Therefore when typical Israel went out of Egypt, and the times of the restitution of all things was thus spoken of, the beginning of the year, for ISRAEL being changed to spring, it must have been from the autumn, the time as reckoned from man's creation, to that of the fall.

Until the last few years we had claimed that 6000 years from man's creation ended in the autumn of 1873; and it was in December 1873, that the first number of this paper, the entire organ of this movement, was issued. Hence we now claim that this movement beginning in the autumn, does not attain to its 30 yrs. growth until this present autumn.

We were forced to reckon autumn time for man prior to the Exodus, and also for the "times of the Gentiles," since the seventy years captivity of Jerusalem was consummated in the autumn of 606 B. C., in the seventh month; and the times of the Gentiles end in the autumn of 1915. Thus the secular year, ending in the autumn when nature sleeps, was ordained for the natural man; and the ecclesiastical year, when na-

ture revives again, for the spiritual or resurrected man.

"Death reigned from Adam to Moses;" but beginning with the call and covenant with Abraham, the new or resurrection covenant "confirmed of God in Christ," which was 430 years before the law; the spring time for the called out people, began to be used. That covenant confirmed by the death of Christ, insured the resurrection of the seed, "for except a corn of wheat fall into the ground and die, it abideth alone;" that resurrection covenant, we say, was made on the 15th day of Abib, the first spring month. It is true no Scripture was given at that time to prove this fact; but harmony between the restoring of life to nature and to man, requires that restitution time and resurrection should be measured by the new or spring time. But here is the proof. "And it came to pass at the end of the four hundred and thirty year, even the selfsame day, it came to pass, that all the hosts of the Lord went out from the land of Egypt," (Exo. 12:41.) And they went out on the 15th day of the first spring month; and when they went out, restitution (in figure,) began; God saying to Israel, "this shall be to you the beginning of months."

Christ, made under the old covenant that was unto death, was born in the autumn; hence, was 30 in the autumn; but his death, the forerunner of resurrection, occurred on the 15th of Abib; and after three days, what "Israel, God's son, even his firstborn," required of Pharaoh, he rose and escaped from spiritual Egypt.

So this movement for the development of the Christ body from the babe to the fullgrown man, was born in the autumn or early winter, December; or about the 24th day of the ninth month, in 1873; hence, is only now approaching to "about 30 years of age."

One of the causes that turned us from the autumn of 1873, to the spring, was the fact that God began the restitution or spring time at the call of Abraham and giving of the new or resurrection covenant that was eventually confirmed of God by the death of Christ; thus showing conclusively that God's covenant with Abraham was to be fulfilled only in resurrection life, because no covenant is of force until the death of the

105:8–11; comparing verse 11, with Acts 7:4, 5;) after which no intelligent man can claim that God's covenant and promise to Abraham belonged to this life, or to "Israel after the flesh."—Let our Age-to-come brethren be wise and reexamine their faith in the light of the Son of the free woman and new covenant; lest they be found "building with hay, wood, and stubble."

Another reason why we were switched off from the autumn chronology to the ecclesiastical year, was that Christ was due to suddenly come to his temple in the spring of 1903, to sit in judgment, and purge the sons of Levi, as a refiner's fire. And so, as the church is called the temple, or sanctuary of God; we expected he would come to us; not visibly, since he is yet in his High Priest glory, and will so remain until our sins are borne away, thus removing from us all the effects of the fall, and bringing us into the holy; for without holiness no man shall see the Lord. Still we expected him, in coming to his temple, to come to us so that in some way we should realize his personal presence.

If we had remembered that the temple, or (Greek,) sanctuary, is beyond the first vail, and we are merely called the temple now, as if we were already resurrected, "risen with Christ," we should not have looked for him to come to us in any sense as long as we remained in the court; expecting only to hear the tinkling of the bells on his garment. We go to meet him; and like Aaron, meet our Brother at the Mount of God, "at the border of his sanctuary," or temple.

Supported by the diagram, the 30 years growth, and all the other proof that this is the closing movement of the gospel age, we are compelled to believe that the Messenger of the covenant, even the Lord whom ye seek, came to his temple in the spring of 1903. That the judgment that begins at the house of God, whose house are ye, if ye hold fast, etc., is now transpiring; our sins having gone before to judgment.

It cannot be reasonably expected that the "latter rain," and anointing with the Holy Ghost and with power to do the works that Christ did, and greater works, should be confered on the unjudged and undetermined house of Christ. Judgment should precede

It did not seem just as it should be, with all of the other exact counterparts of the diagram, spring to spring; and autumn to autumn; and the exact 30 yrs. of growth from infancy to manhood, that our growth should have began and ended in the spring; while his was autumn time But the present adjustment in accordance with the facts in the case, make the correspondence complete.

In Haggai 2: it is evident that the foundation of the spiritual house of the Lord to excell in glory the house built by Solomon, is the one refered to; the one to be built after the coming of "the Desire of all nations;" and that the foundation of this latter house will be laid on the 24th day of the ninth month. But we can only conjecture what that may mean. A foundation is laid before a great house is built. The apostles and prophets are the foundation, Christ himself being the chief corner stone; but the LAYING of that foundation is another thing. In 1 Cor. 3: 10, 11; Paul claims to have laid Jesus Christ as a foundation on which every man is to build; and we build by faith. But the foundation of which we speak is that on which the "living stones" are to be builded into a Royal temple. Paul laid Jesus Christ as a foundation for faith, by the grace given him; and should not the anointing of the living church that raises it to the fulness of the stature of Christ, be the foundation of this latter house?

The 24th of the ninth month is very near the time of the supposed birth, and perhaps baptism of Jesus. I believe this "latter rain" will be not only in the autumn, but at the exact corresponding time that Jesus attained to the stature of the Christ. If Jesus was anointed early in the 7th month, beginning to be about 30; then we may expect the anointing this October. His anointing occured at the end of the 69 "weeks" of Dan. 9: 25; but for that we have no exact date only that the half "week" ended at Christ's death on the 15th day of the first month; and if the half week, or 3 1-2 years, was mathematically exact, as was the 430 years from the covenant to the law, Jesus was anointed on the 15th day of the 7th month.

This may be true; but be patient brethren, for we shall reap in due time, if we faint not.]

NOTICE! I have a few copies of the HERALD from January, 1900, to the present date which I am about to have bound into one large book, at the request of a number of our readers, but am short of one paper; VOL. 4, July & August, 1900; ELECTION, and PREDESTINATION.

Will those who have an extra copy of this paper, or who desire a bound copy of the book, send me that one paper to complete the volume.

As the book will contain all the papers published during the past four years, beginning where the last bound volume ended, the three bound books will contain all of the NEW SERIES, or all the HERALDS from MARCH, 1897 to the present Autumn; the closing 7 years of the development of this body to "the full-grown man."

We have plenty of the first two books; but of this last one, now ready to bind, there are back numbers for only three or four dozen. The price of this, like that of each of the other two books is $1.00.

I send this with an old HERALD to insure its delivery. We have no advanced light, nor do we expect any thing more on this line; but having done all, let us hold fast our confidence and rejoicing firm unto the end.

x between the 2 evenings, of the 14th & 15th of Nisan, of the first month.

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No. 220

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